

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. II.

MONDAY MORNING, OCTOBER 3, 1825.

No. 36.

CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—*Postage paid by subscribers.*

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

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* Advertisements inserted at the usual prices.

From the Southern Intelligencer.

Died, on Thursday evening, the 25th of August, 1825, the Rev. RICHARD FURMAN, D. D. Pastor of the Baptist Church, in this city.—To portray his life and fame, in their full features, and to present him to posterity in the habiliments of benevolence, wisdom, and piety, which so richly adorned his character, while he was on earth, would require time and talents, which, on the present occasion, are not enjoyed. To permit, however, exalted excellence to descend to the tomb, after a long life, luminous with every virtue, and spent in promoting the best interests of men, would not be consonant with the usages of society, nor with the gratitude which such excellence is calculated to inspire. It is, therefore, here intended to devote a short space to a rapid sketch of the life and character of this eminent servant of God, whose death we have here reiterated.

The Rev. Dr. Furman was born at Aesopus, in the state of New-York, in the year 1755. While he was yet an infant, a few months old, his parents migrated with him to this state;—and, after some years spent on the seaboard, ultimately settled at the High Hills of Santee, where his father filled the office of Prothonotary, and pursued, it is believed, the profession of a Surveyor. At this place, then almost a wilderness, and wealth have since rendered it, Dr. F. grew up to manhood, under the immediate eye and tuition of his father, who, being a man of strong intellect and of considerable mathematical attainments, gave his son such an English and Mathematical education, as his official and professional duties would allow. The knowledge, to which Dr. F. afterwards attained, of the Greek and Hebrew languages, was from his own unassisted exertions, after he entered on the ministry: this knowledge, though not so profound as to acquire for him the appellation of a great Hellenic and Hebraic scholar, was nevertheless sufficient for the purposes of Biblical criticism. His studies were chiefly confined to the Mathematics, Metaphysics, Belles-Lettres, Logic, History and Theology. He, however, cultivated an acquaintance with the Ancient Classics, particularly Homer, Longinus and Quintilla, with whose beauties and precepts he was intimately familiar. He read with sedulous attention all the writers of the Augustan age of English Literature, and whatever the language possesses valuable in criticism and immortal in poetry. There are few men, it is believed, in this community, who have had their minds more richly stored with, or could more profusely quote than Dr. F. the fine passages and sentiments of Milton, Young, Pope, Shakespeare, Butler, Addison, Swift, and the "Purists of Literature." Notwithstanding his great simplicity and a constitutional gravity, which seemed to indicate a mind employed only about the most momentous concerns, he had a great relish for *atticism* wherever he found it. His acquaintance, however, with French and German Literature was not extensive: it is believed he did not go much beyond the writings of Fenelon, Saurin, Du Pin and Massillon, and Leibnitz, Klopstock and Gesner: Indeed the various, extensive and unremitting pursuits of practical benevolence and piety, to which his whole life was consecrated, allowed him to extricate but little beyond the limits of his own language. With this, his acquaintance was minute, and his style, of which there are abundant specimens in MS. and print, may be cited as a model for a style, strong, chaste and clerical.

Dr. F. was brought up to no particular business, though, it is believed, he assisted his father in the duties of his office, his surveying engagements, and his agricultural employments. At a very early period of life, he attached himself to the Sanctuary; and at the age of 18 was installed the Pastor of the Baptist Church at the High Hills of Santee. With this church he continued till the year 1787, when, being chosen to preside over the Baptist Church in Charleston, he removed his residence to this city. Here he has since constantly dwelt, except during those annual excursions, which for 40 years, he has been in the habit of making into different parts of the state, preaching the word of life, and promoting the best interests of his fellow men. During his residence on the High Hills of Santee, he married his first wife, by whom he had four children, two of whom survive: after his removal to Charleston he married his second wife, by whom he had thirteen children, eleven of whom survive him. He had a sister and brother; the latter died 18 or 20 years ago, the former is still living. A lady, who to an improved masculine understanding, unites a character of exemplary primitive piety.

Dr. Furman was a man of no common character:—nature had formed him on one of her

finest models as to both mind and body; and Divine Grace had blessed him, from his earliest years, with its richest uncultured. Through a pilgrimage of 70 years, he fulfilled in the moral, social and religious worlds, a system of the most comprehensive and useful destinies. Commencing his career as a Soldier of the Cross at the very threshold of adolescence, he took his station among the heralds of Salvation at the age of 16; and for 54 years he never ceased to proclaim to sinners, with an apostolic zeal and fervour, that name and those doctrines, on which he had embarked all his hopes. What amount of good to the souls and bodies of men, what furtherance of the glory of God, he had the happiness of effecting, during this long career, we believe, cannot be told; but we believe, that, since the days of the Apostles, few have been the men who have gone down to their graves, under the weight of benedictions more grateful and universal, or amidst the honors of an usefulness more efficient and extensive.

As a Father and Master—it were unhallowed to speak—they only can appreciate his character, in those relations, who have had the privilege of entering within the sacred precincts of his family. He was the father of seventeen children, thirteen of whom survive him; and he had the happiness of seeing all of them, three excepted, grow up to manhood, classically educated and occupying respectable stations in society.

As a Minister of the Gospel, and as the Pastor of the Baptist Church in this city, he has left a name whose brightness slander has never attempted to tarnish; for it is founded on a long and splendid display of every social and Christian virtue; and it lies canonized in the affections of his family, of his church, and of this whole community. His life, as has been said, was devoted to the Altar. Here he ministered in season and out of season; here he preached, and prayed, and wept; here he administered threatening and warning; counsel and consolation; here, in humble hope of the divine acceptance, he sought to advance the honour of his God and Saviour—to rescue sinners from eternal misery—to conduct saints in the paths of humility and faith, to eternal happiness; here he spent the morning of his days—he consumed the vigour of his manhood—and from hence, in the evening of life, with a brow serene and encircled with imperishable honors, he passed into glory. This sick and dying bed illustrated the doctrines of his life, and gave them the weight and the colour of an irreproachable testimony. He saw death approaching, and he welcomed him as a friend. Not with the triumph of ecstatic feeling; but with the sublime emotion of serenity and calm resignation, and of an unfaltering faith, he contemplated the awful transit he was about to make. He rejoiced in his profession—he based his son on the merits of his Saviour—and with his last breath, he recommended him to the world.

Such was the life and character of this eminent servant of God! But he has fulfilled the measure of his days, and is gone! With a constitution whose adamantine structure the dilapidations of age had scarcely touched, and with faculties whose energies the lapse of seventy winters had not impaired, and with capacities and a zeal for usefulness, which glowed with new ardour with the increments of time, he fell under the ferocious assaults of a remorseless and fatal disease. Like an orb of primary magnitude, his course through the Christian Hemisphere was luminous, scattering life and happiness during an unclouded progress, and going down with its amplified disk, radiating with the glories of its meridian altitude.

ISLANDS OF THE PACIFIC.

Extract of a letter from the Rev. Mr. Stewart to the Editor of the Methodist Record, dated Honolulu, Nov. 28, 1824.

Before closing this communication, I will give you a few data, by which you may at once ascertain the nature and extent of our operations as a mission. When the pioneers of our country reached the Islands in 1820, idolatry as you know, had been formally abolished, but not one ray of moral or spiritual life had ever fallen on the thick darkness of the land. Ignorance, superstition, and sin, till then held an uncontrolled dominion over every mind and every heart, and led every man captive at their will.—Now there are on the different islands, not less than 1600 persons who have been taught to read; and 100 of this number can read their own language with facility and understanding. To the number of those who have been thus instructed, thousands and thousands are standing ready to be added, as soon as they can be supplied with books and teachers. Not less than 1000 of the 1600 have learned to write; and of the 1000 from 6 to 700 are capable of inditing fair and intelligible letters to one another.

There are six well built native chapels already erected, in which from 1600 to 1800 individuals listen every sabbath to the preaching of the gospel in their own tongue. Besides the services of the Sabbath, there is at most of the stations a weekly lecture on Wednesday afternoon, which is better attended in general, than the weekly lecture of any congregation, with which we are acquainted in America. At most, if not all the stations, there are also weekly prayer and conference meetings, at which from 40 to 50 persons attend, who to light of understanding, add an apparent feeling of heart on the subject of salvation; and some few of whom give hopeful evidence, both in their conversation and deportment, that the preaching of the cross of Christ has not been in vain to their souls, but has made them wise to eternal life.

It is hoped that additional elementary books, a catechism, and Scripture tracts will soon be in the press, and a translation of the gospel of Matthew has been commenced.

BUFFALO, Sept. 17, 1825.
REVIVAL OF THE JEWISH GOVERNMENT.

It will create no ordinary interest among the friends of liberal principles throughout the world, and, indeed of every good Christian, to learn, that the Government of the oldest of nations, from whom every nation and religion have their origin, is revived and brought again into existence in our country and under the canopy of our laws. The government of the Jews is revived, as it existed under the Judges; and Mr. Noah of New York, who has long laboured to promote this object, is named the first Judge of Israel. His health must be our apology for not publishing his speech and proclamation this week.* On the subject of Jew and Gentile, no man can be more enlarged and liberal—true to his own faith, he is the firm friend to the faith of others. As Americans, we feel happy that the leader of this great work, is our fellow citizen, and if we dare indulge in prophecy or anticipation, we should say our country is destined to protect the persecuted of every clime.

The location of Grand Island is by no means high coloured in the proclamation. It may contain a million of inhabitants, should that number take up their residence on that level and beautiful tract—filled as it is with the boldest and tallest timber, and possessing the richest soil.—A ferry or bridge from Tonawanda, and a road cut through to the Canada side, will soon make it a place of business.

It was intended to have laid the corner stone of the city of ARARAT, (not an apt name for Noah to think of,) on the 15th, at the island: but water conveyance could not be procured to accommodate all who desired to see the ceremony, and the consecration of the corner stone took place at this village with Masonic and Military ceremonies. But we have since learnt it is to be deposited on the island in a suitable manner.

Had timely notice been given, the village would have been crowded from all quarters; but we learn that the shore was filled with wagons, and boats covered the Niagara, expecting the ceremony to take place at the island, and all the village preparations of cake and beer, cold meats, fruits and pies, were arranged in the vicinity of Tonawanda.

We were awake at break of day by the thundering of cannon, firing a salute in honour of the Twelve Tribes—at ten the bells chimed and the flags were displayed—and the artillery, commanded by Capt. Cray, together with the excellent volunteer band, paraded in front of the Courthouse.

ORDER OF PROCESSION, &c.

Col. Potter, Grand Marshal.

Military, Citizens and Civil Officers.

State and U. States' Officers in uniform.

President and Trustees of the Corporation.

Tyler and Stewards.

Entered Apprentices.—Fellow Crafts.

Master Masons.—Senior and Junior Deacons.

Secretary and Treasurer.

Senior and Junior Wardens.

Masters of Lodges.—Past Masters.

Rev. Clergy.

Stewards, with corn, wine, and oil.

Globe { Principal Architect with / Globe

{ square, level and plumb, } Bible.

Square & Compass, borne by a Master Mason.

The Judge of Israel,

In black, wearing the judicial robes of crimson silk, trimmed with ermine and a richly embossed golden medal suspended from

the neck.

A Master Mason.

Royal Arch Masons.—Knight Templars.

On arriving at the Church door the troops opened to the right and left, and the procession entered the Aisles, the Band playing the Grand March from Judas Maccabees. The full toned organ commenced the swelling notes performed the JUBILATE. On the Communion table lay the Corner Stone, with the following inscription:

IN HEBREW.

"Hear O-Israel, the Lord is our God.

The Lord is one."

ARARAT,

The Hebrews' Refuge, founded by

MORDECAI MANUEL NOAH,

in the month of Tisri, 5586, corresponding with September, 1825, and in the 50th year of American Independence."

On the sone lay the silver cups with wine, corn and oil.

The ceremonies commenced by the

Morning Service, read emphatically by

the Rev. Mr. Searle of the Episcopal Church.

"Before Jehovah's awful

Throne," was sung by the choir to the tune of Old Hundred. Morning prayer.

First lesson, Zeph. iii. 8th verse. Psalms

for the occasion, 97, 98, 99, 100, 127th

psalm in verse.—Ante Communion Ser-

vice—Psalm in Hebrew—Benediction.

Mr. Noah arose and pronounced a discourse, or rather delivered a speech, announcing the reorganization of the Jewish Government, and going through a detail of the History of the Hebrew nation—their sufferings—their numbers, &c. to which a crowded auditory listened with a profound attention. On the conclusion of the ceremonies, the procession returned immediately and the Masonic brethren and the Military repaired to the Eagle Tavern and partook of refreshments. The church was filled with ladies, and the whole ceremony was impressive and unique. A grand salute of 24 guns was fired by the Artillery, and the Band played a number of patriotic airs.

*The proclamation announces to the Jewish people, that an asylum has been provided for them, in a fruitful and happy country, where their religion will be respected and their rights protected—it then states the local advantages of the position selected—it declares that the Jewish nation is reorganized under the government of Judges—orders a census of the Jews throughout the world to be taken—directs those in foreign countries to encourage the emigration of those young men who will add to the strength and character of the Nation—commanding a neutrality in the present war between Greece and Turkey—forbidding Polygamy—admitting that the Indians of this country are descendants of the lost tribes; and suggesting the propriety of acquainting them with their origin, and civilizing them—directing a capitation tax of three shekels of silver, (about one dollar) to be levied on all Jews, the money to be used in assisting emigrants, and naming commissioners for carrying the order into effect, &c. The proclamation is signed, "by order of the Judge, A. B. Seixas, secy pro tem."—Emporium.

EXTRACT

From a Sermon of the Rev. Samuel Pearce, on Baptism.

It is frequently interesting to know the opinion of men of talents and intelligence on a controverted subject; it is the more so, if we know them to be men of genuine candour; and still more so, if with their possession of intelligence and candour, we have reason to believe them to be conscientious, fearing God and loving the souls of men. Not till within a few days, have we been favoured with the perusal of a Sermon on Baptism, delivered some years since in England, by the beloved and Rev. SAMUEL PEARCE, whose memoirs by Rev. ANDREW FULLER, are in the hands of the religious community. From his well-known reputation, we are satisfied respecting his intelligence, his candour, and his piety; and believing that our readers will be gratified with his judicious remarks on an ordinance solemnly enjoined by our Lord in the New Testament, we present an extract from his Discourse. It was requested for the press by his affectionate Church in Birmingham; and from his dedication of it to them, we prefix a few of his remarks, as showing the ingenuous disposition of the man, and his love to the godly of every denomination.—Chris. Watchman.

We have never more need of watchfulness over the frame of our spirits, than when we are engaged in religious controversies, lest in the spirit of contest, we lose the spirit of meekness and of love: victory too often makes us vain, and impotence in argument inflames the zeal it should annihilate. Perhaps no controverted point has more frequently occasioned an undue exercise of the passions, than the subject of the ensuing Sermon; suffer me, therefore, my Christian Brethren, affectionately to caution you against an unbecoming triumph in the prevalence of the sentiments you espouse, or any uncharitable censures on those whose opinions and practice differ from your own—The same volume in which we are exhorted to "Stand fast in the Faith, to quit ourselves like men, and be strong," contains also, numerous injunctions to forbearance and charity. We never afford any real service to our divine Master by contending for his cause, if it be not in his spirit. Nothing will so effectually recommend the Truth, as the disengaged amiability of those who profess it;—let the same mind, therefore, be in you which was in Christ Jesus: the character he sustained you cannot contemplate without admiring; *He was "meek and lowly of heart; imbibed his spirit, and you will find rest unto your souls."*

Suffer not any difference of opinion on the positive institutions of our Religion, to interrupt your fellowship, with other Christians, as long as it may be cultivated to mutual edification. Remember that you have all one centre of union, even Christ Jesus; and you expect to meet with millions in heaven, who are distinguished by different names on earth. Charity must teach you to think as highly of their sincerity, as you expect justice should teach them to think of yours:—

CHRISTIAN SECRETARY.

We have a right to form a judgment on the actions of men, but it is God's prerogative to search the heart; and it ill becomes us to judge any man to be a hypocrite, because he does not see with our eyes.

It would occasion real grief, were I to imagine that any thing contained in the following pages was calculated to promote a different spirit from what I have now recommended to you. If I knew of such a paragraph I would expunge it, as a disgrace to myself, and an injury to the cause I espouse. Happy in my extensive acquaintance with Ministers, and other christians of different persuasions, I would carefully avoid the use of any language which a candid opponent would condemn.

BAPTISM OF PROFESSIONED PENITENTS.

I proceed thirdly to justify the confining of baptism to professed penitents and believers, because in them alone the chief end of its appointment can be answered.

Various improvements may be made of this institution, but the precise design of our Lord in appointing it appears to be noticed by Paul, Gal. iii. 17, "As many of you as have been baptized into Christ, have put on Christ;" that is, by profession. It is a publick expression of our embracing the religion of Jesus Christ, and our desire and design of surrendering ourselves entirely to his service. Baptism is the gate of the visible church, not the means of admission into any one distinct society, but the mode of a general profession of repentance towards God, and faith in our Lord Jesus Christ. This the Apostle enumerates, with the circumstances of unity among Christians at large, Eph. iv. 4, 5; where he supposes them to be partakers of the same hope, to be governed by the same Lord, to believe the same truth, and to profess it by one baptism.—The catechism of the established church of this country is express to this point—“What (it is asked) is required of persons to be baptized?” The answer is: repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.” It is not by business to reconcile such words as these with the application of this ordinance to children. Let any man bear his own burden. But it will be vain to plead the use of sponsors, who promise to repent, believe, renounce the flesh, the world, and the devil, and obey God on the child’s behalf. Repentance, faith and obedience, are personal actions, and he that derives his merit from another’s faith, may, with equal propriety, draw his comfort from another’s salvation. Proxy will hold as good in one case as in the other.

But, if repentance and faith be personal actions to be professed in baptism, how inadequate to the end of baptism must an infant be, who is necessarily incapable of either; and it cannot surely be hard to prove, that as the child of a christian derives no actual personal qualification from his parent to justify a religious profession; so neither can an involuntary profession; which a new-born babe is compelled to make by its parents, ensure any advantage which an unbaptized child may not equally enjoy. Both baptism wash away sin? Papists may assert this,* but Protestants deny it.—Is grace given the child in baptism?—Has God truly regenerated the child just sprinkled at the font? Is the babe actually made a member of Christ, a child of God, and an inheritor of the kingdom of heaven? Why is it then that persons baptized in infancy, are not uniformly pious in their after lives? How is it, so many of them turn out such profligates? Are these the fruits, or the evidences of their regeneration? Are these the persons who may call God their Father, Christ their Head, and heaven their home?

O when will the day break, and the shadows flee away! When shall Christians surrender their prejudices to reason and revelation, and abandon practices unknown to the Scriptures, and tending to the subversion of personal religion?

*Pecatorum remissio data est in Christi Baptismo—Hic tanta est virtus aqua, ut corpus tangat, et cor ablut—Sicut aqua Sordes corporis ac vestes abluit; ita baptismus maculas animae sordeisque vitiorum emundando absurgit—Hoc est res hujus sacramenti, scil. interior mundicia. Res hujus sacramenti justificatio est.—Omnes in baptismis ab peccato mandantur.—Textus Magistri Sententiarum, ed. 1528, lib. iv. distinct. iii. § iv. pp. 49, 40.

That such should be the language of a Catholic Prelate in the 12th century astonishes nobody; but to see the following sentiments in a modern publication, from a Protestant pen, must amaze the world!—

“Christ has nothing to do with any man, nor any man with Christ, till he is baptized with water. All power in Heaven and in Earth is in Baptism. He that is not baptized has no interest in Father, Son, nor Spirit—By this ordinance he is united unto the true God, and becomes one with him in all things. Baptism is our righteousness and holiness—it is remission and cleansing from sin, and though our sins are red and scarlet, baptism makes white, and whiter than snow. He who is baptized is as white and clean from sin as God can make him.”—Lewellyn’s Treatise on baptism, pp. 5, 11, 18, 22, 23.

What a mercy that we have a more sure word of prophecy than Peter Lombard’s Book of Sentences, or Mr. Lewellyn’s Treatise of Baptism.—To this infallible Directory let us take heed as unto a light which shineth in a dark place. 2. Pet. i. 19.

On the solid grounds, which have been set before you, we maintain the primitive glory of this institution, as it was maintained by the churches of Christ (for ought that can be proved to the contrary) for above 200 years; and though the duration or extinction, the popularity or the decline of any sentiment or practice, does not lessen or augment the weight of scriptural evidence: yet it cannot but be pleasing for us to find, that the purest Christian antiquity is on our side.

Justin Martyr is one of the most eminent uninspired writers of the first ages, in the Christian Church—He flourished about the middle of the second century. Reports highly injurious to the reputation of the Christians being raised by their enemies, he wrote an apology on their behalf addressed to the emperor Antonius Pius, in which, after vindicating the Christians of the crimes laid to their charge, he says, “I will now inform you of the manner, in which on our conversion, we dedicate ourselves to God through Christ, lest if I omitted this, my address might be suspected of sincerity.”

“Whoever are convicted of the truth of our doctrine, and live under its influence, are first directed to pray with fasting, and seek from God the pardon of their sins; we uniting with them in these exercises.” Then we bring them to a place of water, and there they are new born, as we were, for they are washed in the name of “God, the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Spirit.” Now as Justin professed to give an account of baptism for the very purpose of avoiding any suspicion of disguise, and as he engaged to declare the mode of dedication to God then practised, we might justly infer that there was nothing of importance relative to this ordinance omitted by him; and yet it is plain that he speaks alone of adult, and makes not the least mention of infant baptism. A sufficient proof that the baptism of infants was unknown in the church at the middle of the second century.

Tertullian was one of the chief men among the Christians in the beginning of the third century. He is the very first who speaks expressly of infant baptism, and it is highly worthy of remark, he opposes it as an error, which probably then began to creep into the church.

To be continued.

ASSOCIATION RECORD.
WARREN ASSOCIATION.

Rev. DAVID BENEDICT, Moderator,
Rev. WILLIAM GAMMELL, Clerk,
Br. HUGH H. BROWN, Assistant Clerk.

The 58th anniversary of this Association was held in the town which gave it name, which is ten miles southwesterly of Providence, on the 13th and 14th inst.

The Introductory Sermon was delivered by the Rev. Mr. PUTNAM, from Randolph; his subject was *Humility*, which he discussed with much ability and fervour, to the great satisfaction of a numerous and attentive assembly; and what added greatly to the interest of the discourse, the speaker seemed to have deeply imbibed the excellent and peculiarly Christian grace, which he recommended to others, and the amiable spirit which he inculcated, appeared to pervade the whole assembly, not only at the time, but during the whole session of the Association.

The Rev. Mr. GROSVINOR, late of Georgetown, S. C. now pastor elect of the Baptist Church of Hartford, Conn. delivered an able discourse in the evening of the first day, from this solemn interrogation, *Will a man rob God?* The duties of the Christian, the danger of parley and delay, of a temporising compromise, or wilful disobedience to any of the commands and requirements of God, were very faithfully and ably illustrated; and evinced to those who felt an interest in the subject, that the Hartford Church may hope for an able ministry under their newly chosen pastor.

Appropriate sermons were also delivered during the session of the Association by the Rev. Messrs. GAMMELL, GRAFTON, FISHER, GANO, and BALLARD; and notwithstanding there are no revivals of religion in any of the churches, yet seldom have we seen a better state of feeling, and never more unanimity and concord, than prevailed throughout the session of the body. The sunrise prayer-meetings were unusually full, solemn and interesting; and many have hoped that the gracious Lord may soon revisit this town and region with the outpourings of his Spirit.

The collections for charitable purposes were much larger than common.

The hospitality and Christian courtesy of the Church and Congregation of Warren, deserve very grateful remembrance; it is devoutly to be hoped that a rich recompence in spiritual blessings will be theirs, and that they will have long occasion to remember the quickening which may follow from this session of the Association.

It is hardly possible for a reflecting mind to meet such a numerous assembly on such an important occasion without feeling emotions of a peculiarly interesting nature.

In this town, the first Baptist Association in New England was formed almost 60 years ago, long before most of the pre-

sent assembly were born. This then, and in after times, was the frequent resort, on messages of love and embassies of kindness and utility, of MANNING, BACKUS, SMITH, STILLMAN, THURSTON, PITMAN, THOMPSON, BALDWIN, and other faithful servants of the Lord, whose earthly remains moulder in the dust, and whose spirits rest in the bosom of their God.

Here also the Institution was founded, which now bears the name of Brown University; in this place its first commencement was held. What changes have taken place in the circumstances of the Baptists since these early days! And O! that we could say they are all for the better and not for the worse.

Watchman.

Seneca Baptist Association.—The following interesting letter to the Editor of the Register, gives an account of the late session of this association.

“Dear Brother,

“On the 7th and 8th inst. the Seneca Baptist Association held its annual session in the new Baptist Meeting-house in Covert. This commodious place of worship, is chiefly the result, under Providence, of the zeal and energy of the late Eld. Warren. The first day was rather stormy, which, doubtless, prevented the attendance of many, who had anticipated the happiness of witnessing its exercises.—However, a goodly number were present, composed of some from every church belonging to the association, together with visiting brethren and friends. An excellent sermon, well delivered by Brother Hodge, from 1 John. iii. 1, commenced the order of the proceeding. The letters from the several churches composing the body, while they conveyed no animating tidings of any considerable revivals among them in the course of the last year, exhibited the existence of concord in all their borders, with a disposition to advance in the divine life. When the appropriate time had arrived, the assembly had the satisfaction to listen, with profound attention, to an able and impressive discourse, pronounced by Dr. Kendrick, from Romans, xiv. 7, 8, at the close of which a collection was taken up for our Education Society. On the second day a crowded audience had their lively curiosity gratified, while the brethren were much pleased, with a sermon by Elder Paul, of Albany, from John vi. 66—68. It was well arranged, and delivered with his usual ease and perspicuity. He was followed by addresses from Elders Lamb, Comstock, and Goodale, when a collection of \$21 8 was taken up for the benefit of the church and society to which Br. Paul is attached.

“Agreeably to a request of the 4th church in Hector, the Association inserted in their minutes, that a certain Joseph Pratt, late one of their members, and a licensed preacher, had recently been excluded from the fellowship of said church, for prevarication and falsehood. Moreover, the Association firmly persuaded of the infinite utility of our Education Society, consecrated to the glorious cause of Christ, by the prayers and offerings, of thousands of God’s elect, and conceiving the honour of our ministry, and the prosperity of our denomination, to stand connected with the justly elevated character of this institution, were induced to incorporate also into their minutes, the following notice:

“Whereas a report has gone forth, that a licentiate of the Baptist Church in Meriden, N. Y. by the name of Joseph Pratt, has been educated by the Baptist Education Society, of the state of New-York, at their Seminary in Hamilton: the public are hereby informed that the report is groundless.

“Mr. Pratt applied for patronage, but was not received. He was however, permitted to study at the Seminary, a few months at his own charge, until the good of the institution dictated his removal.

The above notice is given by order of the Executive Committee.

NATH'L KENDRICK, Sec.

June 2d, 1824.

“In fine, the session was harmonious and delightful. Yours, most affectionately.—Baptist Register.

Madison Association.—An extract of a letter to a brother in Utica, of 16th Sept. inst. given below, presents an interesting account of the late sitting of that body.

“I attended the sitting of the Madison Association, yesterday and the day before. Eld. D. Pease, preached the introductory sermon, from Zechariah iv. 10. “Who hath despised the day of small things?” Eld. J. Peck was appointed Moderator, Br. E. Blakeley, Clerk, and Eld. B. W. Caplon, Assistant Clerk. The business was conducted in harmony and brotherly affection. There were three churches dismissed to join the Oneida Association, and one was added. There were two new Ministers added also. The present state of the Association is as follows: restored 5, added by baptism 126, by letter 99, dismissed 224, excluded 60, died 43, total present number, 4241.

Eld. E. M. Spencer, preached the second day from 1 Cor. iv. 20. “For the kingdom of God, is not in word, but in power.” After which a contribution of \$27 29 was taken up for Foreign Missions, a string of gold beads, and a pair of

gold ear-rings, accompanied by the following note, “Silver have I none, but what few grains of gold I possess, I cheerfully devote to the cause of Zion.” The Association have recommended the observation of the 4th of July, the birth day of our national independence, in a religious manner, as becometh christians, and that a collection be taken up for the aid of the Colonization Society. They also recommend taking collections on the first sabbath in January, for the benefit of Foreign Missions, beside making arrangements for aiding the State Convention, in the labour of Domestic Missions.”—*Ib.*

From the Baptist Register.

Convention.—The Annual meeting of the Baptist Missionary Convention of the State of New York, is to be held in the village of Cazenovia, on Wednesday, the 19th October next. Services to commence at 10 o’clock, A. M.

AMERICAN COLONIZATION SOCIETY.

The American Colonization Society acknowledges the receipt of \$615 27 cents, from the 22d of August, to the 20th inst. from Societies and individuals; and \$147 68 cents from Mr. David Hale, Chairman of the Committee of Correspondence in Boston;—the amount remaining in his hands of moneys collected in the northern and eastern States on account of the Society.—*Col. Star.*

A Missionary among the Indians, on Grand River, U. C. under date of August 13th, 1825, writes—

“DEAR BROTHER,

“Such extraordinary outpourings of the Spirit of God have not probably been witnessed since the days of the Apostles.—Last Sabbath I had the satisfaction of baptizing forty-five Indians, who had lately possessed faith in Christ. We have one hundred converted Indians in one society, and a very promising school at the mission house. I am about to set off for the West, to establish another mission, nearly sixty miles from this, and build a house for that purpose. The subject of Indian Missions has become so popular, so interesting and important, that the governor of the province proposes to assist. The religious excitement among these red men of the forest cannot be described.—There are constantly new openings for preaching, and a general turning to the Lord.”—*Conn. Observer.*

R. W.

FOR THE CHRISTIAN SECRETARY.

Thine own mouth condemneth thee.

Job xv. 6.

Mr. Editor—I observed in your paper some time since a piece signed “A Reader of the Bible in the new settlements,” purporting to be an answer to a dissertation which appeared in a paper called the Recorder and Telegraph, in which, the writer laboured to maintain the idea, that baptism came in the room of circumcision, and from thence, inferred, that the children of believing parents were proper subjects of the ordinance. I conclude that the piece alluded to, was scripturally and satisfactorily answered: yet I would add one remark, by taking the writer upon his own ground. Every honest and intelligent reader of the Bible, must be satisfied, from the declarations of Jesus Christ and his Apostles, that circumcision had no relation to water baptism. They must be satisfied that circumcision under the gospel is not the seal which is outward in the flesh, nor that which is administered with hands, as in baptism, but that it is “of the heart, in the spirit, and not in the letter.” But notwithstanding this is too plain to be misunderstood, I find, by perusing the piece to which I have alluded, as published in the Recorder and Telegraph, that the scope of the writer’s argument is as follows: Abraham’s children which were born after the flesh, were proper subjects of circumcision, and all who believe are styled the children of Abraham. From this the writer infers, that if a believing parent is a child of Abraham by faith, and therefore a subject of baptism, (plainly in the room of circumcision) it follows that his children are by virtue of this, proper subjects of the ordinance.—This is bad reasoning, unless the writer can prove, that from the moment a parent believes his children all become believers also. A father of a family of children, who is a humble believer on the Lord Jesus Christ, might be the son of believing parents; and yet, according to the writer’s argument, he never was a child of Abraham by faith, until he was born of God. From this it is rational and scriptural to conclude, that his children will never become children of Abraham, and heirs according to the promise, “until they believe on the Lord Jesus Christ.” If we admit the writer’s declaration, that baptism came in the room of circumcision, (which would be denying the Bible) instead of aiding him in the support of infant baptism, it would only serve to tear up his whole system, root and branch.—The male descendants of Abraham who were born after the flesh, were to be circumcised the eighth day, and if their circumcision was neglected, they were to be destroyed from among the people, and without circumcision they were never to enjoy any of those temporal blessings promised to Abraham and his seed in their generations. Now if we say that baptism under the gospel, is the same as circumcision under the law, then it follows, that all those who are born of God, and by faith become children of Abraham, must be baptised on the eighth day after their new birth; and that without baptism they will inevitably be destroyed from among the people of God, and never be partakers of any of those blessings promised to the righteous. The Jews under the law never circumcised their children until they were born after the flesh into the natural world, but Pedobaptist christians under the gospel, pretend to baptise thousands and tens of thousands, who never have been, and perhaps never will be born of the Spirit, into the Spiritual Kingdom of our Lord Jesus Christ, and therefore never by faith become the children

FOR THE CHRISTIAN SECRETARY.

I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.—*Paul.*

Assertions will ever avail but little, unless they are attended with a practice corresponding with them. We are prone to find fault with the Roman Catholics, because they worship in a tongue unknown to their hearers, and yet, we too frequently follow their example. We often complain because the translators of the English edition of the Bible, complied with the directions of an earthly king, and neglected, where the ordinance of immersion was in view, to translate the Greek

CHRISTIAN SECRETARY.

of Abraham. If pedobaptists are determined to have baptism supply the place of circumcision, it would be well for them to wait until they are born of God. Finally, let me affectionately invite all who love God, to flee from this miserable compound of Judaism and popery, and take good heed to the blessed Gospel of our Lord Jesus Christ, and contend earnestly for that faith, and that only, which was once delivered to the Saints.

R. W.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, OCTOBER 3, 1825.

The Rev. Cyrus P. Grosvenor, late of Georgetown, S. C. has accepted the call of the Baptist Church in Hartford, to the pastoral office.

We have ever held the opinion, that all evangelical Christians should unite their energies for the dissemination of the glorious light of the gospel. The differences of opinion and practice, which the *Head of the Church*, has permitted to exist among real christians, should not prevent them from a cordial co-operation in all those great and leading points, which involve the salvation of the soul.

Christ, the sun of righteousness, is placed in the centre of the christian system; and hearty, operative, evangelical faith in Him, is the only medium through which salvation can be obtained by ruined men. The cardinal doctrines of the gospel, are with some shades of difference held by evangelical Episcopalians, Presbyterians, Baptists, Congregationalists, Methodists, Moravians, and Quakers; they unitedly maintain the ruined condition of man by reason of sin, the necessity of the office work of the *Holy Spirit* in creating the soul in Christ Jesus unto good works. The all-sufficiency of the atonement wrought out by Jesus Christ, the doctrine of the sacred Trinity, and the necessity of repentance towards God, and faith in the Lord Jesus Christ, in order to the acceptable service of God here, or the enjoyment of him hereafter. This is common ground on which all the real disciples of Christ may meet; and for the maintenance of which, they are required to exert their energies; and while they find in each other, the influence of these common principles, they should cultivate love towards each other, and exercise a spirit of condescension and forbearance in regard to less important matters; and in this way keep the unity of the spirit in the bond of peace. As brethren of the same family, bound by the same laws, and aspiring to the same end, viz. the perfect likeness of the Saviour. "Ephraim should not vex Judah, nor Judah vex Ephraim." All things should be done in charity without dissimulation; that which is evil should be abhorred, while that which is good should be carefully followed; that so, in these respects, the christian church, in all her departments, may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom they should shine as lights in the world.

God, for wise purposes not fully understood by us, has permitted his church to be divided in sentiment; and while we consider this an evil arising from the darkness and the corruptions of the human heart; yet we believe it will be overruled for the advancement of his glory, and the good of his church; for he has said, "the wrath of man shall praise him, and the remainder of wrath he will restrain." We rejoice in that increase of union and co-operation which the missionary enterprise has produced, and is producing in the church of God.

Having "the image and superscription" of Christ, or the law of God written in the heart, christians cannot, when they come to associate for the common interests of Zion, indulge a spirit of animosity toward each other. "The secret of the Lord is with them that fear him, and he will show them his covenant."

The covenant of grace, which is well ordered in all things, ensures to the children of God all the rich blessings of salvation, and the experimental knowledge of the things secured to believers, by this covenant, while it is hidden from the wise and prudent of this world; so that the true church has one common centre of attraction, and one common interest, the glory of Christ, the salvation of sinners, and the universal extension of the Redeemer's kingdom.

We hesitate not to say, that any one, who cannot rejoice in the salvation of sinners, notwithstanding the instruments of the work follow not in all points with him, is under the influence of a wrong spirit, and should examine well his own heart, lest perhaps he may have mistaken his zeal for a favourite party, for a zeal for the honour of the Redeemers.

No ceremony, or form of a ceremony, should be placed in the centre of the christian system. The "Sun of righteousness" claims this station, and it is base idolatry to countenance any usurper of his prerogatives. But we are no where informed, in the word of God, that the lawgiver in Zion considers himself dishonoured by a zealous and persevering attachment to his whole revealed will. The spirit of God always teaches in conformity with his written revelation; and while the evangelical

christian will be desirous to cast from him every clog of sectarian feeling, and every unreasonable attachment to unessential forms and ceremonies, which would impede his progress in the missionary race, he will, at the same time, make a just distinction between the forms and ceremonies, which are of man's devising, or such as are merely circumstantial; and those significant and solemn ordinances, which the Saviour has instituted for the perpetual observance of his church to the end of the world; and by which they are to manifest their attachment to him.

We are far from believing, that when the watchmen of Israel shall see, eye to eye, and when the church shall be purified, and restored to its primitive order, that a diversity, like that which exists at present, will continue. We are not aware, however, that any essential change would be necessary in the faith or order of the baptized church. The principles professed by her, are strictly evangelical; she offers communion to all who believe and are baptized, and walk worthy of their holy vocation. She acknowledges the validity of the organization of all the churches who keep the ordinances as they were delivered by Christ and his apostles, and the authority of their ministers; and we see no reason why the baptized church should not unite with evangelical christians of every name, in labouring to spread the gospel through the earth, and in welcoming the universal reign of the Saviour. Taking the bible as her only rule of faith and practice, she has nothing to fear from the light which may be shed from its sacred pages. Her principles are strictly congregational.—Always averse from arbitrary power, either in church or state, her organization is peculiarly adapted to that state of things which may be expected to exist, when the knowledge of God shall cover the earth as the waters do the sea.

Taught by her Lord and Saviour, that she "is not of this world," and having ever felt it her duty, amid racks, and tortures, and flames, and death itself, to come out from all national establishments, and be separate, and not even to touch the unclean thing, in order to secure the approbation of her only Head and Husband, she is prepared to hail, with peculiar pleasure, the entire downfall of mystic Babylon, and the universal extension of civil and religious freedom throughout the earth. And believing in the omnipotence of truth, she relies, with unwavering confidence, in the entire restoration of the church of Christ, to her original purity of faith and practice; and she rejoices in every advance among the pedobaptist churches toward apostolic order, as so many favourable indications of the near approach of that day, when among all the churches of the saints, one Lord, one Faith, and one Baptism shall be duly acknowledged, observed, and obeyed.

That the kingdom of Christ on earth, or his church, should be composed alone of lively stones, and built up a spiritual house, for the purpose of offering up spiritual sacrifices, as saith the apostle Peter, is a doctrine believed and maintained by all who hold that baptism should be administered to none but such as give satisfactory evidence of a change of heart. And when we have seen so many pious, intelligent, and learned Pedobaptist brethren admit that *Baptism is immersion, and that only*, we confess we have hoped that they would consent to practice according to that which they acknowledge to be the solemn appointment of Jesus Christ; and when we have seen the same persons concede that to secularize the church of Christ was unscriptural, offensive to heaven, and injurious to the church, which should receive the exclusive care of the state. We have indulged the hope that this principle would be followed to its legitimate results, and that infant baptism, the main pillar on which national churches are established, would be relinquished. Many have thus acted, but many others have not. Let the Congregational churches come forward in practice as well as concession, upon the plain, scriptural ground, in regard to Baptism and its subjects, and 300,000 Baptists in the United States, to say nothing of those in other countries, would hail them as not only churches of Christ, but in gospel order also; and we are persuaded they would in thus paying respect to the institutions of their Lord, meet his approbation, and enjoy an approving conscience. We conceive that a desire to enlighten and edify the body of Christ in regard to the visible order of God's house, is perfectly consistent with the existence, and active exercise of a disposition to co-operate with all who love the Saviour, of whatever denomination, of evangelical Christians, in sending abroad the knowledge of God. The conversion of sinners and the general melioration of the condition of our fellow-men, is the first object which demands our attention; and we are willing to trust the church of the saints to the word, spirit, and providence of God, and the influence of such means as his wisdom and goodness shall furnish for the perfect establishment of his visible gospel state.

While we would joyfully unite in praising God, that by the constitution of our country the civil ruler is never more "to legislate for our consciences," in matters of faith and church order.

We cheerfully subscribe to the sentiment,

that the christian denominations of this land, are called by the God of Heaven, to engage in a great work of pacification, of mutual benevolence, and public usefulness, of which, as yet, we have scarcely formed a conception.

And as union in practice, as well as faith, is desirable, while we would take heed to the injunction of an inspired Apostle, and strive to "keep the unity of the spirit in the bond of peace," we would contend with unwavering constancy, and unremitting zeal, for that state of things, when the church of Christ, in regard to doctrine and practice, shall be "perfect and entire, wanting nothing."

And we believe the time hastens, when at the foot of the cross, all the true followers of the Saviour, will with humility and faith, receive the law at his mouth.

For we cannot admit that the ordinances designed by God for the observance of the christian church, are given in a vague or inexplicit manner; or that a scrupulous attention to them is unimportant; for, to admit either of these positions, would be to impeach his wisdom, or power, or goodness, or all these perfections of the divine Lawgiver.

Our reliance, however, for the accomplishment of this work of perfection in the church, is on the power of the Holy Spirit, displayed in giving efficacy to the means of his appointment; first to change the heart, and then to lead into all truth.

If any of the above remarks should subject us to the charge of egotism, we have only to reply, that the same charge may with equal force be urged against every attempt to convince our fellow men that any truth most surely believed and practised by us is worthy of their regard.

We confess we are not of the number who consider any truth which God has revealed, or any command which he has given to men, as the rule of their duty, *unimportant or non-essential*. But we believe that it is by this word that we shall be judged at the last day.

We would earnestly request each of our readers to peruse with care the remarks on the fourth page of this paper, "on understanding a preached Gospel." Let not their length prevent any, for their importance is an ample apology for their length.

We have in a former number published a short sketch of the life of the late Dr. Furman, of Charleston, S. C. but finding in the last Southern Intelligencer, one more full and minute, we have thought it would not be unacceptable to our readers.

We are requested to give notice, that any person who shall violate the law, by selling liquors in the streets of this city, on the 5th instant, (the day of the Cattle Show,) will be prosecuted as the law directs.

General Intelligence.

A violent earthquake at Jerusalem, has recently destroyed two monuments, which were the pride of Mussulmen and Catholics. The first, the Mosque of Caliph Omar; the other, the Sepulchre built over Cavalry.

Slavery.—In the early part of this month, as a drove of Negroes were passing through Raleigh, N. C. to a market, they were encamped for the night about 30 miles distant. As their owner was securing them for the night, one of the Slaves, with a stone, struck him to the ground. In the confusion which ensued, five of them escaped in chains, one only of whom has been found. The resolution of Cowper was a good one,—"I would not have a slave to till my ground," &c.

Quebec Sept. 3.

His Serene Highness, the Duke Charles Bernard, of Saxe Weimar, embarked on Tuesday evening, in the Lady Sherbrooke for France.

H. S. H. received every attention in this city which the shortness of his stay would permit. He dined with His Excellency the Lt. Governor on Monday, inspected the troops in garrison on Tuesday, and lost no time in seeing the town fortifications and neighborhood of Quebec. He expressed himself, we understand, delighted with the scenery of Quebec, and the appearance of the country generally; but seemed to think it rather backward in improvement compared with the United States, of which he is an ardent admirer, and where he thinks these matters are better managed.

The affability of H. S. H. the freedom and apparent candour of his conversation, and his total disregard of pomp, are spoken of in the highest terms. He belongs, indeed, to a House, sincerely beloved by its subjects, because it has generally studied their happiness. This House and the House of Wittenberg, we believe, are the only ones in Germany that have kept their promise to their people, when they wished them to expel the French, namely, of giving them a representative government, and exemption from taxation without their consent.

H. S. H. proceeds to New York; thence to New Orleans. He intends afterwards to travel in South America.

We fancy that before this Prince returns to Germany, he will be able to tell the Holy Alliance gentlemen, that good order and respectful conduct to distinguished persons are not incompatible with the freest Government in the world; that it requires neither form nor pomp to ensure respect to those who are truly respectable; and that a government of Laws affords greater and more universal security than can ever be obtained by bayonets, dread of despotic will or corruption. Perhaps it may be necessary however that he should speak these things in whispers.—Gaz.

The celebrated optician Sfayel, of Basle, has just finished an improved telescope, *sixty-four feet long*. It is said that with the aid of this enormous instrument, several learned

persons have been enabled to discover animated beings, roads, and movements in the moon!!!

The Mexican brig of war Victoria, which was recently in this port, arrived off Vera Cruz, about the 16th Aug.; she ran under the Castle with French colours, where she captured a gunboat, and a small boat with several officers on board. In consequence of this affair, the Castle commenced firing on the town of Vera Cruz on the 19th. The town did not return the fire until the 20th, in order to give the inhabitants time to leave. A vessel which was off the port on the evening of the 20th, reports that a tremendous fire was then kept up from both sides.—Statesman.

Sale of Land on the Ohio Canal.—Messrs. Perkins and Williams have recently laid out a new town on the route of the Ohio canal—Lots, from 30 feet by 60, to 50 by 80, were sold from \$100 to \$200—a snug price for uncleared land.

The corner stone of the proposed Jewish cemetery was laid in Grand Island on the 15th inst., with religious, masonic and military ceremonies, in the presence of a large number of spectators. The stone was laid by Mr. Noah, editor of the New York National Advocate, who afterwards issued a proclamation to all the Jews throughout the world, renewing and establishing the Jewish nation as it existed under the ancient Judges, by the authority of the following list of titles: "Mordchai Manuel Noah, Citizen of the United States of America, late Consul of the said states for the city and kingdom of Tunis, High Sheriff of New-York, Counsellor at Law, and Governor and Judge in Israel."

He commands, in his own name, among other things, that Jews, particularly young ones, shall be encouraged to assemble at the city of Ararat on Grand Island, that a capitulation tax of three shillings ahead be levied on each male Jew throughout the known world, to defray the expenses of emigration, that polygamy be abolished, that the Indians be informed that they are descendants of the lost tribes, and invited to join in the settlement, and that a Judge of Israel be appointed every four years by the Consistory at Paris, to begin, we presume, at the expiration of the reign of Mr. Noah.

The foregoing summary is taken from an account published in the Evening Post of yesterday.—N. Y. Daily Advertiser.

The Rev. Mr. Hanham, formerly a Roman Catholic reader, of St. James' parish, Dublin, has publicly conformed to the Church of England, by receiving the sacrament of the Lord's supper, according to its ritual.

The N. Y. Mariner's Magazine states that a Seamen's meeting of uncommon interest was held on the evening of the 6th inst. on board the Charlotte-Louisa, a German vessel from Bremen, where the Captain has determined to raise the "Bethel-Flag" on his return.

Extract of a letter dated St. Petersburg, 30th June, 1825.

I think it proper to make known to you without delay, that within the last ten days we have discovered many gross frauds which have been committed in Bengal, in the article of Indigo. Several kinds of very different qualities have been frequently found in the same box. In some instances, two or three of the upper tiers or layers, have been unusually good, whilst those below were literally almost good for nothing. It is indispensably necessary for the American purchaser of this article to have every box emptied and thoroughly examined, before he receives it, which is universally the practice in this country.

Phl. Gaz.

NEWLY DISCOVERED ISLANDS. Our correspondent at Port Praya, has communicated to us the following extract of a letter from Capt. John Mitchell, dated on board the Bahia Packet, of Liverpool, off Port Praya on the 11th June:—"I sailed from New California on the 28th Sept. 1823, destined for Rio de Janeiro and Liverpool, and on the 26th Nov. in lat 31° 25'. S. lon 103° 15' W. per Chronometer, persus and moon 129° 27' W. fell in with a group of Islands apparently large, bearing by compass E. S. E. which are not laid down on any chart yet published. On the 15th Nov. I sent my boat on shore to the Island of Gambier; and on the 16th saw the Island of Credent, and on the 20th passed Pitcairn's Islands to the westward, and on the 24th fell in with the group of islands mentioned, but bearing on monthly charter, could not delay to explore them."—Boston Patri.

Com. Porter.—One of the Washington papers state, that the report of Com. Porter's having been invited to accept a command in the Mexican service, is well founded, and that a similar invitation has been made to him by Colombia. It is not known whether either of them will be accepted. When the vessels at present building for Mexico shall have been completed, her navy will consist of the Congress, (formerly the Asia,) four or five frigates, and several vessels of inferior size. The Colombian government are also increasing their navy, and are building a number of ships in England and the United States.

N. Y. Daily Advertiser.

Slaves in Maryland.—Efforts are making in Maryland, to free that state from the evil of slavery, which the error of a past generation has imposed on the present. The Anti-Slavery Society at Baltimore, has resolved to use its influence to procure the passage of a law by the Legislature, fixing a date, beyond which all persons born in the state shall be free, without regard to colour; to which end they have determined to enquire out candidates for the Legislature, who are friendly to their philanthropic views.—N. Y. Statesman

ALL persons interested in the estate of MARTIN SHELDON, jun. deceased, are hereby notified (if they see cause) to appear before the Court of Probate for the district of Suffield, to be held at the Probate Office in said district, on the 3d day of October next, at 2 o'clock, P. M. to be heard relative to the appointment of Commissioners on said estate.

MARTIN SHELDON, Adm'r.

Suffield, Sept 7, 1825.

PAPER WARE-HOUSE.

JUST OPENED,

A Commission Ware-Room,

For the purpose of receiving and selling, Printing, Writing, and Wrapping Paper, &c.

The utility of such an establishment in this City, must be obvious to the Manufacturers,

as well as to the Consumers, of this article:

And the subscriber, possessing an experience of twenty years, believes that he shall be able to give satisfaction to those who favour him with their custom.

PHILEMON CANFIELD.

Central Row, Hartford, Oct. 3, 1825.

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At the Office of the

CHRISTIAN SECRETARY.

From the London Baptist Magazine for August.

ON UNDERSTANDING A PREACHED GOSPEL.

No part of our time is more important than that which is spent in hearing the gospel. It is then we are on trial for eternity. The reception which is given to it, will decide our final state. He who believes and follows it, will be saved; he who disregards and neglects it, will be lost for ever. The short space too, which is allotted to this exercise, renders it still more solemn. Compared to what is spent in business, in conversation, in recreation, and rest, how very contracted are the hours we pass in listening to those words, by which our salvation is secured. It is, therefore, a matter of high concern, that every thing which tends to interrupt the impression intended to be made by the word, be removed; and that every thing which aids it should be fostered with peculiar care.

The first prerequisite which is required in order to derive benefit from the preached word is, to understand it. The understanding is the leading faculty of the soul. Unless this be duly informed, no other operation of the mind can be under a correct influence. The will, the memory, the conscience, the affections, and the temper, are all moved by it. As every visible external object affects us by the eye, and without a clear vision, all the scenes of beauty and grandeur in the works of God will produce no correct impression upon us; so if the intellectual part of man be blinded, or perverted, or misinformed, every other power of the mind will be liable to an improper bias. No doctrine of the Bible can affect us, unless it be in a measure understood. Truths, which are of the highest importance, which are ennobling and exciting, and consoling, will be addressed to us without effect, unless they are known and apprehended. Truths, which fill believers with joy unspeakable, and full of glory, which draw forth the halle-lujahs and adorations of angels in heaven; and make guilty spirits in hell tremble, will, amidst the most impressive statements, be set before mankind in vain, if they are not known, and realized, and have place in the human mind. Hence it is that so many persons sit under a faithful minister year after year without effect. They understand not the statements which are made in their hearing. It is not meant to be affirmed that this is the only obstacle to men's profiting by the word. It may be understood and yet hated; the truth may be imprisoned in unrighteousness. But it is one reason why so many receive no spiritual benefit from the gospel of God. Thus our great Master in his parable of the sower explains the case of those who received the seed by the way side, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth seed by the way side." Satan, that subtle and malicious foe of man, uses all his artifice to prevent our understanding the word, lest we should believe it, and obtain salvation. It is therefore necessary that we use every caution to counteract his endeavors. That we set our hearts to the things which are delivered to us; recollecting it is no vain thing, but our life is contained in it.

We need not, therefore, wonder that so much stress is laid on this subject in the scriptures. When Christ had been delivering his parables to the multitude, he thus addressed his immediate disciples: "Have ye understood all these things?" So when Philip accosted the Ethiopian eunuch it was in the following way: "Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him." Thus when Christ on his way to Emmaus, had been conversing with his friends, whose minds were dark, and perplexed, and full of disbelief, he thus addressed them: "O fools and slow of heart to believe all that the prophets have spoken; and beginning at Moses and the prophets, he expounded unto them in all the scriptures the things concerning himself." Thus they describe the effect of those instructions: "Did not our heart burn within us while he talked with us by the way and while he opened to us the scriptures?" Then opened he their understanding that they might understand the scriptures."

It is no valid objection to these statements, that the gospel only becomes effectual to the salvation of men, by its being applied to the heart by the powerful agency of the Holy Spirit of God. We admit the important truth. But we derive from it a confirmation of the topic before us. For how does this blessed agent effect the mighty work? not certainly by presenting to us truths which are not contained in the word; but by enabling us to understand those which are read or heard. It is not by the revelation of a new gospel, but by the application of the old gospel, that we become new creatures in Christ Jesus, and grow and thrive in piety. The same truths convert the heart now, which operated on the three thousand on the day of Pentecost, and the mul-

CHRISTIAN SECRETARY.

titude in the apostolic age. The same views of the holiness of God, of the spirituality of the divine law, of the atoning sacrifice of Christ, of the invisible glories, or terrors of another world, are as effectual now in all those who believe, as they were when Paul preached them in Philippi, Thessalonica, or Rome. Whenever this divine and holy Being awakens the dead in sin, to a new and spiritual life, he orders the attention, and fixes the mind, on the great topics of the holy word; enables us to understand their meaning, and bring them home to our own case and condition. So that the very nature of his work implies the importance of understanding the word of God, and of using those efforts which tend to produce this desirable end.

It is, however, to be feared, that many who are favoured with a gospel ministry, do not in any due manner understand the truths which are continually set before them. This is not the case only with the unconverted; but many of whom we hope well are like the Hebrews, "dull of hearing;" they know but little of what is delivered; and are thus deprived of many of the sanctifying and consoling effects which attend a deep and intimate acquaintance with divine truth. We are therefore naturally led to inquire into the reason of this. Is there not a cause? While so many Christians acquire such an eminence in spiritual understanding, how is it that multitudes seem never to increase in the knowledge of God?

Now it is not improbable that there are three sources of this deficiency, 1. *The first arises from the nature of the truths which are contained in the word of God.* We all know that the gospel contains many truths which are plain and easy; and others which are deep and obscure. It has its rudiments, or first principles, which stand at the head of the instructions that are delivered; and it has its more recondite and secret mysteries that are hid in the volume. Like Ezekiel's river, it is at first deep, and knee deep, till at length it swells into an immense water, which "could not be passed over." It has depths in it where an elephant may swim, and shallows in which a lamb may wade.

Now the ministers of the gospel have to unfold to you the whole counsel of God. And while they will dwell much on those things which are plain and obvious, they will feel it requisite occasionally to set before you the deep things of God. Though it be fit to dwell much on the first principle of the doctrines of Christ, they will not stop here, but will lead onward to perfection. He must not only prepare milk for babes, but strong meat for those who by reason of use have their senses exercised to discern both good and evil. Now it will necessarily result from this, that those of our hearers who pay but little attention to the divine word, will only be able to comprehend the most obvious doctrines which are set before them. When we advance beyond the alphabet of the Christian system, they will find themselves unable to follow us, and will often complain of our intricacies and dryness when delivering topics which have been laboured with extraordinary care, and cost as much assiduous persevering diligence to bring before the people. If hearers, who are the most attentive, and devout, and reflecting, find that many of the topics which are set before them are a mighty deep; is it any wonder that many are but little instructed by the things new and old which we bring from the treasury of God's holy word?

2. *The second source of the small degree of understanding in the divine word which is so lamentably prevalent, may arise from the deficiency of the ministers of that word.* There is a close connection between the teacher and those that are taught. If the tutor be dull of understanding, so will be his pupils. If he be able to communicate but little, they will receive but little. We have reason to take to ourselves a portion of the guilt our hearers contract, in profiting so little under the means of grace. We speak not of those graceless ministers who are blind guides, leading the blind, both of whom will fall into the ditch; but of those who are good stewards, and faithful ministers of the Lord Jesus Christ. How few possess that union of talent which is requisite to command, and reward attention. How seldom do we see embodied in those who proclaim the truth, a vigorous understanding, a discriminating judgment, a capacious memory, deep feeling, and imposing statements. How often are we sluggish in our preparations in the study, and come not before you with that preceding labour and care which is desirable when we have topics of such infinite moment to set before you. And, if we have exerted all requisite preparatory diligence, how frequently is it marred and spoiled by the frame of our mind in delivering it. A sermon carefully studied is a different thing before an audience, according to the feelings of the speaker in preaching it. We are often assailed with doubts, fears, trials, perplexities, and discouragements, which you little think of. Whatever be our feelings, whether of joy or sorrow, we must be at our regular post of labour. When at a

prayer-meeting the brethren address God on behalf of each other, if they feel a high degree of indisposition to the work they can decline the invitation given them. Such is not our case. Here we must be. Here we must go through the allotted services. We do not complain of this. It is inseparable from the work in which we are engaged. But we, on this account bespeak your candour, amidst our visible deficiencies, and beg your prayers on our behalf, that we may speak as we ought to speak—that the word of the Lord may have free course, and be glorified.

3. *The last reason we assign is the sluggishness of those who hear the Gospel.* Much, doubtless, may be attributed to the previous cause, but it cannot all be placed here. The best, the wisest, the most diligent tutor cannot advance his pupil in wisdom & knowledge, except there be diligence in the pupil himself. The clearest rudiments, the most eloquent dissertations, will in vain be set before him who refuses to lend a listening ear, or to treasure up the instruction he receives in his memory. The effect produced will be very similar to that of him who plays music to the deaf, or presents scenes of beauty and grandeur before the blind. Now it is too evident that many who hear the gospel are of this stamp.

They are described by Christ as those who having eyes, see not, and having ears, hear not, neither do they understand. They approach the house of God without any fixed end in view; they seek not that divine illumination which is requisite to enable them to receive the truth in the love of it; they fix not their minds attentively to what is spoken while in the act of hearing; their hearts are engaged on any topic rather than what is set before them, wandering, like the fool's eye to the end of the earth; seldom or never returning to reflect on what has occupied others. Is it any wonder they do not understand?—that they are so deficient in their knowledge of subjects of unutterable importance—that after so many years of instruction, they are not able to advance beyond the first principles of the doctrine of Christ?

It is a most deplorable fact. To see topics of the most important nature thrown by, as unworthy of serious reflection—the greatest blessings slighted as beneath our regard—truths which were issued by God himself to man, either in the thunder and lightning of Sinai, or amidst the melting groans of Calvary, are yet derided and set at naught. Thus to despise our own mercies, to deprive ourselves of spiritual profit, to neglect the realities of eternity, out of a regard to the trifles of time, is what should humble us before God, and call forth that penitential sorrow and holy resolution which is requisite in order to obtain forgiveness for the past, and amendment for the future.

Let us then regard the advice of the God of Heaven, who says, "If any man hath an ear to hear let him hear."—We ought to give the more attentive heed to the things which are spoken, lest at any time we should let them slip. Before we enter the house of God, let us seek that preparedness of heart, by reflection and prayer, which is requisite to dispose us to listen with seriousness and holy fear. While we are there, let us remember that we are in the presence of God; that we are engaged in the business of our salvation. Let us hear as for eternity; as though we had a crown of inestimable value to win or to lose. On leaving it, let us retire and ponder over the word. Let us treasure it up in our hearts as a preservative from sin, as a source of continual comfort and joy. So shall our improvement in religion bear a proportion to the means with which we are favoured. So shall we profit in the ways of the Lord, till we arrive at that world where no darkness shall obscure the understanding, nor perverseness dominate over the affections; where we shall see every object clearly in the light of God, and be completely changed into his image, from glory to glory.

E. D.
Luton.

Extracts from addresses delivered before the American Bible Society.

VALUE OF THE BIBLE AS A CODE OF LAWS.

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude; and to improve all the relations of social and domestic life.

It is well known, that there exists a system of moral duties, which are considered to be of imperfect obligation, because they are not within the cognizance of human laws. Such, among others, are the duties of charity, benevolence, gratitude, the domestic affections, truth, fidelity, and the love of our neighbor. These are necessarily left by human lawgivers in a great degree to the government of conscience. But the Bible takes notice of all such duties. It most pointedly condemns every species of cruelty, unkindness, uncharitableness, selfishness, and

hardness of heart, and it comes in aid of the civil law by the universality and the precision of its commands, and by the energy and the severity of its denunciations.

Human laws labor under many other great imperfections. They extend to external actions only. They cannot reach that catalogue of secret crimes, which are committed without any witness, save the all-seeing Eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view, the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice.—*Hon. James Kent, before the Am. Bib. Soc.*

Its importance to a Republic.

A despotic government may subsist, and perhaps prosperously too, without the Bible; a Republic cannot. A Republic cannot, like a despotic government, be sustained by force. She cannot, like the despot, tame her children into heartless submission by the bayonets of a mercenary army: her bayonets are reserved for the invading foe. She must depend for domestic tranquility—for preserving her mild institutions pure and unimpaired, on the wide diffusion of moral principle.—Were men angels, they would need no government but the precepts of their Creator; were they devils, they must be bound in adamantine chains; and as they approximate to the one state, or the other, their government may be free, or must be severe. The patriot then, as well as the Christian, may anxiously inquire what are the best means of promoting, the surest foundation of human virtue. The melioration of the moral condition of fallen man has been in every age a favorite object of the philanthropic legislator. For this object Solon propounded his theory, and Lycurgus his theory, and the Roman Numa, his. The Being who made man has also condescended to propose a plan for his moral improvement—a plan exceeding in effect all human systems as far as the legislator of the heavens supposes in wisdom the statesmen of the earth. The Bible is not a scheme of abstract faith and doctrine; its great object is to render man virtuous here, and thus prepare him for happiness hereafter. For this purpose it addresses itself to all his fears and all his hopes. It fastens its benign influence upon him at the dawn of childhood, and never leaves nor forsakes him unless his conscience becomes seared; and even then it hangs up before his intellectual vision, "a fearful looking for of judgment," which, though it cannot melt him into penitence, makes him falter in the career of guilt. Not confined, like the code of honor, to the circles of the great, it visits too the abodes of penury; it sees the orphan destitute, friendless, perhaps about to become the victim of temptation, and kindly provides an Asylum for the little outcast, and trains him up for future usefulness; it finds the spendthrift, bankrupt in fortune, character and hope, "fit for treasons, stratagems, and spoils," and with a father's voice calls back the desperate and starving prodigal to the rich banquet of virtue; in short, it pervades every department of society, and brings its variegated mass within the influence of that high moral principle, which is the only substitute for despotic power. This controlling and sustaining principle has no substantial basis but the Bible; its other foundations have ever proved to be sand; the Bible is found to be its only rock. A Republic without the Bible will inevitably become the victim of licentiousness; it contains within itself the turbulent and uncontrollable elements of its own destruction. There is no political Eden for fallen man, save what the Bible presents.

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